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FIFTH
LETTER TO CONVICTS
IN
STATE PRISONS AND HOUSES OF CORRECTION,
OR
COUNTY PENITENTIARIES.

"Verily I say unto you, there is joy in Heaven over one sinner that repenteth."

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LETTER.

Boston, November 28th, 1850.

I find it convenient to adopt the general method of replying, to many letters from the inmates of prisons, by one to each and to all, which is at once an indication of the interest I take in the moral and mental improvement of every one, and a means of offering such plain suggestions to many individuals, as, if seriously pondered, will assist their efforts in keeping alive and establishing virtuous purposes, and determining right resolutions for adopting a correct mode of life.

Arrested mid-way in your thoughtless career, borne along on the strong tide of ruinous habits and vicious courses, enemies equally to yourselves and your fellow-citizens, doing but little if any good, but practising evil continually, what could you anticipate in the end here, but misery and ruin ? and, if to the solemn eternity your eye was ever turned, what promises did it hold out for the bold, bad transgressor of the Divine laws ? In thankfulness you should rejoice that this downward career has been timely stayed ; that your day of grace has not closed in the long night of utter destruction.

To each and to all those whose repentance is sincere ; who, in discerning that the wages of sin are the death of the soul ; to all who with honest minds determine that henceforth they will forsake the error of their ways, I say be of good courage, be of one mind, turn not aside to the right hand nor to the left, but, with faith in your power, by God's assisting grace,

and the use of right means, to build up a good character, and to lead a righteous and honored life; persevere, through evil report as through good report, and reach after the prize of your high calling in Christ Jesus.

God is great, and he should be feared; he is merciful, and therefore may the contrite offender have hope, if he truly repent of his sins, and turn away from the iniquities of a corrupt life, that he shall find not only forgiveness but joy and peace, and unmeasured help to assist his endeavors after a Christian life.

Learn to believe the Commandments; and, remembering the precepts of Jesus Christ, learn to *do* them.

Do not mistake transient impulses for sound repentance. Not only determine to abandon sins that allure you, and vices that corrupt; but make the practice correspond with the intention.

“When brought into prison,” said a wretched offender, “oh how heartily I repented of the deeds of my life past! but this repentance neither afforded me peace nor satisfaction, for I repented not till all the means of a criminal life were cut off; I was ashamed that I was found out; angry at being imprisoned, and disheartened on my trial and conviction. I did not so much care that I had committed an offence against God and my neighbor, as I did that I was punished. This sort of repentance put all comfort out of my mind, and my thoughts, whether I slept or was awake, were troubled continually. But now I feel differently; I have had more time to see my evil ways, contrasting my bad life with the upright life of some of my early friends, who have done well in conduct, though all of them have not got rich and risen in the world. I begin to feel now as if the right sort of repentance was going to do me good. I do feel now sorry that I have said

to evil and to folly, ‘ Be thou my good : — they have been no good to me.’”

This strain of expression is not uncommon. The majority of those, who allow themselves to fall into a low and corrupt life, have moments of reflection when the false charms of a base, a sinful, a criminal career vanish,—and the excellence, beauty, and value of a righteous and upright course of action are seen in their true light and value.

Conscience is the last friend to the sinner, whose voice is silenced by neglect and derision.

God opens many ways by which the sincere penitent may ascend out of darkness into the blessed light of a redeemed life. But first must the erring know of a certainty that it is necessary to forsake, not only great sins and sinful indulgences, but also to avoid steadily all temptations that have led the mind and heart astray.

“ Pray, plead that, in temptation’s day,
You with true heart may humbly say,
Thanks to the Heavenly Father’s care,
It is no more than I can bear.”

Outward changes are almost as important to assist the soul’s renovation, its conversion to, and adherence to a renewed and holy life, as are the purifications wrought by a conviction of sin, and an inward purpose of obedience to God’s laws. The force of *habits* is absolute and tyrannical ; the influence of old associations is imperious and pertinacious. To remove from scenes where sobriety, honesty, industry, and steady habits have been broken up and perished ; where the heart has grown callous to all that was

manly and upright ; where the fear and the love of God have alike been extinguished, and vicious companionships, unbridled passions, and lawless indulgences have taken the place of all that is respectable, respected, pure and good ; to remove from these scenes is surely wise. Go where new associates and sounder principles can be gained ; and where fewer temptations will beset your as yet infant resolves : get interested in what is honoured and honourable : watch well your speech, and acts ; frame thoughtfully and with discretion your daily occupations ; persevere in the straight and narrow path against all that may interrupt your onward and upward advances.

The *reforming* man has truly to pass through fiery trials on his way to the Heavenly City ; but each step forward, rightly planted, adds new force for making the next, and by and by the fearful rocks and precipices of the Hills of Difficulty are surmounted ; the glittering gardens of sensual indulgence are passed, and the way becomes smoother, the airs purer, the frame is braced to new efforts, and the thankful heart finds peace and exceeding joy in serving God, and in believing and doing his commandments.

Outward changes are *expedient*, in assisting to the attainment of a reformed life ;—but the *means* employed by the mind and soul are of *vital* consequence ; and without these assistants to aid the work of repentance, vain will be the work, and the labour in vain.

Do you then, in all sincerity, ask how you shall find out the Way, the Truth, and the promised Life as it is in Christ ?—how, when temptations assail, and hinderances interfere, you shall resist, and hold out to the end ? I say, “ Watch and pray.” By meditation and prayer shall you be strengthened and enlightened, and your

soul shall drink at the fountain of Living Waters which fail not. The very act of Prayer assures a benefit, and brings down a blessing. No one can sincerely enter into the retirement of his own room, and "call home all wandering thoughts," fasten his reflections upon the soul's condition, and kneeling ask of the Supreme, and All-merciful Father, the gifts of his grace; can pour out the soul in penitence; can implore help in weakness; can offer thanks for daily and hourly unmeasured benefits, and not rise from his knees a better man, and fortified with that armour of faith which is a safeguard amidst the disturbances and dangers of the world and the world's follies and sins.

The Scriptures, both of the Old and the New Testament, inculcate prayer. Christ especially, through example and precept, enforced this duty, and made it of daily obligation when he said, "Give us our *daily bread*." We are to remember our dependence upon God always, at all times, under all circumstances. We are to watch as well as pray. We are to keep the heart with all diligence—we are to be fervent in spirit, serving the Lord.

Prayer brings the soul into a peaceful, serious, solemn state; it reveals man's nearness to God, and calls down the sanctifying influence of the Holy Spirit, leading, cheering, directing the life and thoughts aright.

" 'Tis prayer supports the soul that's weak,
Though poor and broken be its word;
Pray if thou canst, or canst not speak;
The *breathings* of the soul are heard!"

Even while a devout thought rests upon the mind, a holy fervour, an elevated, spiritualizing influence pervades the heart, and the kindled affections offer the incense of reverential love to the Supreme Deity ; while the purpose is made resolute to assist that which is good.

Your present situation, shut away from many temptations and enticements that bode the soul's sure destruction, should be regarded as provided by a merciful Providence to assist or afford opportunity for the work of self-reclamation, which it is always difficult to commence, and difficult to pursue with steadiness and fidelity. Imprisonment has its great trials ; its unmixed evils ; but its humiliations, its privations, its restraints, all may be made profitable in preparing for an upright and well-ordered life when release comes. "As a man soweth, so also shall he reap"—The good and the evil were placed before you which to choose : the distant consequences of your choice were both known : if you chose that which was evil, if you grasped at the pleasures of sin for a season, and forsook the way which led to the true and everlasting joys, why complain ? none can live in sin, and possess the peace of mind which gives joy to life. Choose ye this day, saith the Lord, whether ye will obey my laws, and go in the way of my commandments ; or whether ye will sacrifice to Mammon, and worship the false gods of this world.

And even as the choice was made, so has been the end. But let the past suffice, to have wrought the deeds of the flesh ; henceforth say—"As for me and my house, we will serve the Lord."

When these prison-walls shall no more detain you, determine to go forth not only free men, free to walk

abroad through the land, unfettered and unwatched, but free in the mind's liberty ; in the soul's freedom ; free in the liberty wherewith Christ has made you free : free from sin, and its enthralments ; free from crime, and its sharp stings of remorse ; free from the Pestilence,—that Gorgon-headed Vice,—Intemperance !

Intemperance ! who shall tell the woes this scourge of society heaps upon its victims ! Intemperance ! who shall paint the miseries, the mental torture, the bodily sufferings this dread foe inflicts ! Intemperance ! it not only kills the body, swallows up fortune, reputation, every earthly good, but it is the great principle of Evil, which carries down the soul to destruction ; it is the worm, that dieth not ; it kindles the consuming fires, which are never quenched !

Beware of the use of intoxicating drinks : who can touch pitch, and not be defiled ? who can say to the tempter, So far shalt thou come and no farther, and here shall thy proud waves be stayed ? a little more, and a little more ; so day by day, and hour by hour, the invader forces himself over the weak defences of a weak will, and the moderate drinker becomes a drunkard.

“ Yes, he may hug the joys of vice,
Of vice without control ;
But ah, at what a fearful price,—
The price must be his soul !”

Listen to the voice which warns you from the poisonous draught. “ Slavery and Death the cup contains ;” touch it not, taste it not : flee the Tempter, stand not to sip and tamper with the offering ; let *Total Abstinence* be your watchword : *Strictest Temperance* your rule.

As a secondary, but very important aid to the individual who desires to lift himself from the slough of vice, and abandon crime, beside the means already urged in this letter, is to adopt a course of reading. In all situations such a habit offers high advantages. To you, who are shut out from the excitements and various occupations which engage hours not given to labor, it is highly important to break up the monotony of your prison life by acquainting yourselves with the thoughts of others, that, through their aid, your own ideas may be quickened and directed improvingly. But let your reading always be selected with a view, not to entertainment so much as to the acquisition of various and useful information and instruction.

One book, the Bible, especially the Psalms, Proverbs, and the Scriptures of the New Testament, should engage your study. I have before dwelt on the great value and importance of Bible study: Make your minds familiar with its great truths: dwell often upon the precepts inculcated in the Sermon on the Mount; in that you will find rules and commands which, if observed and obeyed, will lead you steadily and surely to a righteous life and secure a happy and Christian death. Search the Scriptures, for in them ye have the words of eternal life. "The entrance of these words shed light, and to the simple and unlearned they reveal the way of life."

Books of general information, perused at right times, will invigorate and elevate your thoughts; they will teach you to *think*, to *reason*, to *compare*; to search into cause and effect; and they will help you to bear the burthens of your lot submissively and patiently. These burthens, which you have gathered upon your-

selves, can be cast off by the use of the *means* of grace.

“ Awake my soul, with zealous care,
Thy true condition learn ;
What are thy hopes, how sure, how fair,
And what thy great concern.

“ Now a new space of life begins ;
Set out afresh for heaven ;
Seek pardon for thy former sins,
Repent, and be forgiven.

“ Jesus, the well-beloved Son,
Will help thy purpose weak,
His bright example lead thee on,
If thou his precepts keep !”

Sir William Jones, a good, great, and learned man, made for himself the three following rules,—and they may with fitness be adopted by those who keep improvement and a good life in view :—

“ *First.* Never neglect any opportunity of self-improvement.

“ *Second.* Believe that whatever others can accomplish, I too can do if it is right, and no real difficulties shall ever oppose any undertaking that is just and fit to be undertaken.

“ *Third.* Never allow myself to throw aside any useful work, nor to abandon any high purpose which I have once determined on and commenced.”

Method, order, diligence, and courage, added to unconquerable perseverance, were brought into exercise by this upright man in all the higher and lower purposes of life. All temporal and spiritual undertakings were prosecuted with vigour. He reverenced the laws of God, and made religion and virtue leaders of his daily life.

Every good habit, acquired and confirmed, is as a golden-winged angel, deputed from the heavenly world, to stand a perpetual sentinel over the avenue by which sins, and vices, and criminal practices seek to force an entrance.

“ Up then, sinner ; from thee shaking
Off the bonds of sloth, be brave !
Give thyself to prayer and watching ;
Toil, still toil, thy soul to save !”

And now I must conclude this letter. If I have offered any suggestion, or opened any thoughts to your minds which shall assist your endeavours after a higher life, I shall be truly thankful. I would that you all were free from the weary bonds by which you are detained, if you at the same time could be made free from the dominion of sin ! If you could go forth and lead lives of usefulness, blameless of offence against your fellow-men, and of transgression against the Almighty Lord.

I pray for you, that God's mercy and his grace may be sufficient for you in all times of distress and of temptation ; may his revealed Word be as a light to your feet, and a lamp to your path ; may you draw near to your Maker by devout meditation and prayer ; may you make Jesus Christ your Guide and Teacher ; and, forsaking the things which are behind, press forward to the mark for the prize of the high calling of God.

“ Finally, whatsoever things are true ; whatsoever things are honest ; whatsoever things are just,—if there be any virtue, if there be any praise, think of these things ;” and the God of peace sanctify you wholly, through our Lord and Saviour, Jesus Christ.

Your sincere well-wisher,

D. L. Dix.

PROFANE SWEARING.

“ Thou shalt not take the name of the Lord thy God in vain,—for the Lord will not hold him guiltless who taketh his name in vain.”—*Exodus, xx. 7.*

THE worse than vain use of words, as mere expletives, ejaculations, or even combined into declarations, appears to be regarded as less a sin than a mark of ill-breeding by many individuals, and if not more generally tolerated in decent society than formerly,—certainly not made subject to the just rebuke it deserves.

Christ, the divine Teacher, distinctly forbids the use of vain oaths; indeed the Scriptures of the Old and New Testament contain numerous injunctions against this abuse of the voice and speech.

“ Profane swearing,” says an old writer, no other indeed than the quaint and celebrated Daniel De Foe, who well understood human nature, “ is, of all vices, the most foolish and senseless. It makes a man’s conversation *unpleasant*, his discourse *fruitless*, and his language *nonsense*.

“ 1st. It makes conversation unpleasant, at least to those who do not use the same foolish way of discourse, indeed it is an offence to all the company who swear not as he does; for, if I swear and curse in society, I either presume that all like it, or I affront those who do not.

“ 2d. It is fruitless; for no man is believed the more for all the vain repetitions and asseverations which he makes. Those who are addicted to it themselves do not the more believe a man, for they do not signify to bind a man’s intention; and they, who practise them not, have so poor an opinion of those who do, as makes them think they deserve no belief.

“ Discourse interlarded with oaths becomes nonsense ; words without signification are only *noise*, and mere noise any brute can make as well as man, and *birds* much better.

“ Swearing is nonsense by its *unmeaningness*, and impertinent for its *nonsense* !

“ We do not find that the merest slaves to *swearing* undertake to teach it, or have it taught to their children ; that would be indeed monstrous.

“ Swearing is a means without an end : folly enacted for the sake of folly : Idiots can do the like.”

Generally all vices have some previous cause, some visible tendency, but this has none : it is a *tongue mania* ; and it is not only a gross social offence, but it outrages the express command of the Almighty ; and sets at naught the precepts of Christ.

“ I have done those things I ought not to have done, and have left undone those things which I should have done.”

“ **STAY**, thou insulted Spirit, stay,
Though I have done thee such despite ;
Nor cast the sinner quite away,
Nor take thine everlasting flight.

“ Though I have steeled my stubborn heart,
And still shake off my guilty fears ;
And vexed, and urged thee to depart
For many long rebellious years ;

“ Though I have most unfaithful been,
Of all who e'er thy grace received ;
Ten thousand times thy goodness seen,
Ten thousand times thy goodness grieved ;

“ Yet O, the contrite sinner spare,
 Upraise me with thy gracious hand,
 Nor in thy righteous anger swear
 T’ exclude me from the “ promised land.”

Most gracious and justly offended Lord ! be merciful to me a sinner : spare me to reach a more entire repentance, and to prepare for the Life Eternal, Amen.

“ Ho ! every one that thirsteth, come ye to the waters.”

“ COME to the living waters, come !
 Sinners, obey your Maker’s call ;
 Return, ye weary wanderers, home,
 And find my grace is free for all.

“ See from the Rock a fountain rise ;
 For you in healing streams it rolls ;
 Money ye need not bring, nor price,
 Ye lab’ring, burthened, sin-sick souls.

“ I bid you all my goodness prove ;
 My promises for all are free ;
 Come, taste the manna of my love,
 And let your souls repose in me.”

Oh, thou All-merciful ! I kneel to praise thee, and to give thanks for sparing mercies. Thou hast been gracious unto me ; evil and unthankful as I have been ; thou hast not rewarded me according to my iniquity. Cleanse me from that which is evil, and accept me, through Jesus Christ, Amen !

“ Awake, thou that sleepest, and Christ shall give thee light !”

“ SINNER, rouse thee from thy sleep,—
Wake, and o'er thy folly weep ;
Rouse thy spirit, dark and dead,
Jesus waits his light to shed.

“ Leave thy follies, cease from crime,
From this hour redeem thy time ;
Life secure, without delay,
Evil is this mortal day.

“ Be not blind and foolish still ;
Called of Jesus, learn his will ;
Jesus leads from death to life ;
Jesus waits to shed his light.”

OH, most great and merciful Lord God ! to whom sinful man may draw near by the prayer of faith, through and in the name of Jesus Christ, the Saviour and Redeemer ! hear, I beseech thee, of thine infinite goodness, the supplications of me, a contrite sinner. Thou art good, and wise, and great ; I am *sinful*, and ignorant, and poor. Oh, wilt thou graciously assist me to become a better man ; grant the inspiration of thy holy Spirit, that I may become a wiser man ; and give to me a sincere desire to do thy will, so shall I come to possess the true riches ! Amen.

“ The Lord is nigh unto those that call upon him.”

“ THE errors of my heart I know,
I feel my deep infirmities,
For often virtuous feelings glow,
And holy purposes arise,
But like the morning clouds decay,
As empty, though as fair as they.

“ Forgive the weakness I deplore,
 And let thy grace abound in me,
 That I may trust my heart no more,
 But wholly cast myself on thee.
 Oh let my full obedience prove,
 The perfect power of faith and love !”

OUR Father, who art in heaven ! hear my imperfect petitions, and give answer to my prayers. I ask for help to resist the temptations which beset me ; I ask for grace to bear patiently all griefs and trials ; I ask faith to lay hold on the promises of the Scriptures ; and I do humbly beseech of thee, that thou wilt not reject and cast away so great a sinner. By thy aid, I purpose hereafter to lead a godly life.

O Lord ! I beseech of thee, accept my prayer. Amen.

“ To whom should we go but unto thee ? thou hast the words
 of Eternal Life.”

“ IN Heaven above, in earth below,
 Where, save to thee, Lord, could I go ?
 Where could I take my heart’s despair,
 Where could I pour the fervent prayer ?

“ Where could I whisper all my fears,
 And show my anguish and my tears ?
 Where fly for strength ’mid mortal strife,
 Where but to Him whose words are life ?”

GREAT and merciful Lord God ! I feel that I am a sinner : I have trampled on thy laws, and have forsaken the right life : I am unworthy to come unto thee, and to take thy name upon my lips. My sins cry out against me, and my crimes are arrayed against me ;

but thou hast sent Jesus Christ to seek and save the lost. In his name, confessing my unworthiness, I implore for mercy and forgiveness. O hear my petition, and let my cry come up unto thee. I will, by thy assisting grace, try to be led by Christ and his blessed word. I will try to become a true Christian. I will try to speak the truth; to swear no more ; I will try to be just and honest, and to live by thy laws. This I earnestly determine. Help me, O Lord ! I beseech thee, coming unto thee by Jesus Christ, the only Saviour and Redeemer. Amen.

“ Will ye also go away ? ”

“ DENY thee ! when thy blood was shed
To avert destruction from my head ;
Deny thee ! when thy pitying eye
Shed tears for man’s infirmity !

Deny the love that came to save,
And triumph o’er the dismal grave !
Deny the blessed lips, whence poured
Pardon for sin confessed, deplored !

“ Deny the Cross, to which I cling !
From my lost soul its succour fling ;
Deny thee, helper of my need,
Support of every broken reed !

“ No, I too long have left thee, Lord !
Too long have trampled on thy Word :

Repentant, humbled in the dust,
I own thee as my only trust !

“ Oh, wilt thou condescend to take
The only offering I can make ;
My heart, my all, my life, I give,
Be thine henceforth alone my will !”

ALL-MERCIFUL Lord ! I have transgressed thy just and holy laws ; I have abandoned myself to sinful courses and to base companions ; I am sorry, and humbled on account of my evil life ; I truly purpose to reform my ways, and henceforth to live in conformity with thy commands, and to make the Gospel of Jesus Christ my study, and the subject of devout meditation. The Lord Jesus taught that the great Creator is merciful and gracious ; that, like as a father pitieth his children, so the Lord pitith those that fear him ; for he knoweth our frame, and remembereth that we are dust, as said the Psalmist ; so did thy blessed Son, and the chosen Apostles, teach all sincere and faithful converts. I have done evil and not good, and, bowed down with shame, I pray for assistance in the new life I mean to lead. Oh, let thy sparing mercy forbear to cut down the fruitless tree ; thou hast come many years, seeking fruit, but the barren branches have returned nothing into the Lord’s store-houses. Spare me yet a little longer that I may redeem the past, and be saved with the saints who shall be gathered to the kingdom of Heaven. I ask most humbly that thou wouldest hear and answer my imperfect prayer, offered through Jesus Christ the Saviour and Redeemer. Amen.

“ Humble yourself before the mighty power of God.”

“ THE proudest heart that ever beat
Hath been subdued in me ;
The wildest will that ever rose
To scorn thy word, and aid its foes,
Is quelled, my God, by thee !

Thy will, and not my will, be done ;
My heart be ever thine :
Confessing thy beloved Son,
Saviour, Messiah, Holy One,
Thy Cross shall be my sign !”

OH, Lord ! thou who searchest the hearts of all men—who knowest every secret thought, and word,—I humbly beseech thee to assist my weak desires and imperfect efforts after an amended life.

I confess my sins before thee ; I have erred from thy truth, and shut out the light of thy righteousness from my understanding. I have wearied myself in the way of wickedness, and the profit thereof has been the wages of sin. Alas, many troubles have come upon me, and the hope of my youth has failed ! but thou, O Lord, of thy great mercy, hear my prayer, pardon and restore me to thy favor and to a Christian life of piety and virtue. This I implore in the name of Jesus Christ. Amen.

“ Let no man say, when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : but every man is tempted when he is drawn away by his own perverse desires, and enticed.”—*Epistle of James.*

“ O God of infinite power, to-night
Humbly before thy throne I bow ;

For all my weakness, and my sins,
Rise up in fearful judgment now.

“ And feeling how my feet have turned
Aside from righteousness and thee,
I tremble lest I may not reach
The palace where thine angels be !

“ **I feel that I have not subdued**
The strength of my rebellious will ;
And that my stubborn heart resists
The pleadings of thy spirit still !

“ **O, open to my blinded eyes**
The way from darkness into light,
Before thy spirit, urging me,
Shall take its everlasting flight.

“ To-night, to-night, **O gracious Lord !**
Let the reforming work begin ;
My burthened heart before the cross
Is broken with its weight of sin !”

FATHER of mercy ! God of grace ! grant to me, a sinner all unworthy thy care, a spirit of earnest penitence for sins and follies past. Give to me that divine strength which alone can aid my endeavors after a new life. Oh, may I reach thee, through the life, and example, and precepts of Jesus Christ ; may I walk in the way he made, whereby all sinners, who truly forsake their sins, may reach thee. Hear my prayer, O God ! and let my petitions be accepted, in the name of the Lord Jesus. Amen.

“ Now is the accepted time : now is the day of salvation ! ”

“ BENEATH our feet, and o'er our head,
Is equal warning given ;
Beneath us lie the countless dead,
Above us is the heaven.

“ Death rides on every passing breeze,
And lurks in every flower ;
Each season has its own disease,
Its peril every hour !

“ Turn, mortal, turn ; thy soul apply
To truths divinely given :
Thy sins forsake, O haste and fly,
Search out the path to Heaven ! ”

THOU, O Lord ! hast promised that those who repent and turn to thee shall find pardon. Through Jesus Christ I come, asking spiritual gifts, and all needed blessings. Withhold all that will hinder my growth in grace ; give me pardon, peace, and joy in believing. Amen !

“ If we deny Him, he also will deny us.”

“ DENY thee ! what, deny the way
Which leads to heaven's eternal day ?
Deny the Shepherd who will keep
Within the fold his wandering sheep !

“ Deny thee ! who alone can give
The hope which bids the sinner live !
Can bid him burst the galling chain,
And bless him with thy peace again !

“ Deny the Lord ! then who will bear
 My sins, my burthens, and my care ?
 Thou, thou alone, canst calm my breast,
 And bid its weary throbings rest.”

By and through Jesus, thy Son, and through whom only the sinner can be saved from the death of sin, I come to thee, all-merciful and long-suffering Lord God Almighty. I do not deserve thy compassion nor thy pardon, but thou hast promised not to reject those who truly repent of and confess their sins, and who resolve to make thy will the rule of life, and who come to thee by the Saviour. Forsake me not, reject not my supplications, O Lord ! I am frail and erring : grant me strength from above ; and as I prove my sincerity, help thou me to walk in the way of thy commandments, and save me from death in sin. All which I ask in the name of Jesus Christ. Amen.

“ Lift thou upon me, O Lord, the light of thy countenance !”

“ O, God ! mine inmost soul convert,
 And deeply on my thoughtless heart
 Eternal things impress :
 Give me to feel their solemn weight,
 And tremble on the brink of fate,
 And wake to righteousness.

“ Be it my one great business here,
 With serious industry and fear,
 Eternal bliss t’ ensure ;

Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure."

O THOU, who art great and infinite ! who hast created man for good, and wouldst not that any should perish, but rather that the sinner turn from the evil of his ways to life everlasting, forgive me now for the past misdeeds of life : aid me in serving thee for time to come. I offer my prayer as a humble disciple of Jesus Christ. Amen.

" The Lord is gracious, slow to anger, and plenteous in mercy."

" RISE, oh my soul, the hours review,
When, awed by guilt and fear,
To heaven for grace thou durst not sue,
And found no rescue here.

" Thy tears are dried, thy griefs are fled,
Dispelled each bitter care ;
For heaven itself has lent its aid
To save thee from despair.

" Hear then, oh God ! thy work fulfil,
And, from thy mercy's throne,
Vouchsafe me strength to do thy will,
And to resist my own :

" So shall my soul each power employ
Thy mercy to adore ;
While heaven itself proclaims with joy,
One pardoned sinner more."

Most merciful Father ! whose long-suffering has spared me, a reckless sinner, who have disregarded the way of righteousness, and who have wandered into the paths of sin and criminal indulgence,—I devoutly thank thee for arresting my downward career ; for sparing my guilty life ; for awakening in me a repentant spirit, and reviving the guardian voice of conscience. Help me now that I strive to repair the errors and the evils of the past, and raise me to a new and righteous life. May I serve thee by obedience and watchful care, keeping the heart with all diligence pure from offence. May I learn of Jesus Christ to please thee more perfectly.

I thank thee, Gracious Father ! for the example of the Saviour : for the teachings of thy Beloved Son ; and I implore of thee grace to help my weak endeavors to learn of Jesus the Way, the Truth, and the Life of the Soul. Hear my petitions, O Lord of the universe ! and grant me, and all who devoutly seek thy mercy, peace and joy in believing.

Bless, and comfort, and aid my family : spare them from poverty, and great misery : make them objects of kindness to others : impart to them the consolations of religion, and save them from the sin and evil that is in the world.

I offer these my prayers, and beseech acceptance in the name of Jesus Christ the Redeemer. Amen.